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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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KALIDASA'S HEROES.

I DUSHYANTA.

In Dushyanta, the great Indian dramatist pictures his *ideal* king and invests him with all the attributes of a good and great ruler of men. Dushyanta is our author's *ideal* man as Shakuntala is his *ideal* woman. He is the favourite character of Kalidasa as Henry V. is the favourite character of the great Shakespeare. There is perhaps no figure in the entire range of our dramatic literature, so noble, so grand, so majestic, and yet so intensely human as Dushyanta. In the play, he appears as the protec-

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tor of the world, the preserver of law and order. His are the large hands that sustain the earth, and the rod of chastisement, which he holds as emblem of imperial dominion, brings back the renegade to the path of duty and righteousness. The king labours day and night for the world's weal, forgetful of his own. His subjects are his children and like a fond father, he toils incessantly for them and supplies their daily wants. He is their earthly providence. He protects them from all harm. " At his voice the rebel spirit cowers; his grateful subjects acknowledge him their guardian; and the rich and poor alike hail him a faithful friend and loving kinsman. And he is the benefactor of all—

" Like some tall tree that with its stately head
Endures the solar beam, while underneath
It yields refreshing shelter to the weary."

Dushyanta, a grand ideal figure, is to be studied as our poet's conception of the heroic man of action like Hercules, Theseus, Jason, Achilles or Hector of the western fable. Or he may be compared to king Arthur of the Round Table.

But he is not a man given over to " vain thought and airy notling " like Hamlet or one given over to fine sentiment " like Richard II. He is a mighty man of action, a warrior prince, possessed of heroic strength and moral excellence of a high order.

He is also our poet's ideal of highest manhood. In him is exhibited the noblest elevation of human life and human character; and all the elements of his moral constitution are finely and harmoniously balanced. He is not like Richard III., " an embodiment of a fierce elemental force raging through the world ", or timid and saintlike Henry VI. He is the practical man of action who knows and understands his duty and is strong enough to dis-

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charge it. In short, he is a champion of justice, a moral governor who controls everything that tends to go astray.

He is dauntless besides, but his courage is under the control of his judgment. He is stern but only to those who wilfully swerve from the path of duty and righteousness. And he is a true lover. His love for Shakuntala is a pure and holy love. It is not a brute animal passion like that of Antony for Cleopatria but a passion with limitation, serviceable for useful ends of marriage, for the producing of childre,n and the continuation of the race.

" In the supremacy of self-control ", says Herbert Spencer, "consists one of the perfections of the ideal man". Dushyanta possesses this virtue of self-control in a remarkable degree. He is a supreme master of all his passions and affections and never casts a longing look on another man's wife. In fact, self-government is the distinguishing characteristic of our hero who knows how to hold the reins of his mind and control and govern himself. And he never loses his hold over his passions and emotions except on one occasion. That occasion is, of course, the discovery of the lost ring and the termination of the curse that clouded his memory. At this time the emotion is too powerful; it is simply overwhelming. And he is unable to stand it and is therefore carried away by it " like a feather on the stream ". And he feels miserable beyond measure. The prospect before him is gloomy and cheerless.

For him—

> " No children run to lisp their sire's return
> Or climb his knees the envied kiss to share ".

And there is none to look after his vast dominions after he is gone; and what is of greater moment to take care of his soul in the next world. And he is full of grief; for—

> On some fond breast the parting soul relies,
> Some pious drops the closing eye requires;

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Ev'n from the tomb the voice of nature cries
Ev'n in our ashes live their wonted fires ".

Dushyanta with his royal majesty, his heroic strength his boundless benevolence, his never-failing courtesy, his rigid self-restraint, his impartiality, and his affectionate disposition is one of the sublimest visions that ever appeared before the eye of fancy and the portrait presented to us by the great Indian dramatist is surpassingly grand and sublime

Like the majestic elephant that roams
O'er mountain wilds, so does the king display
A stalwart frame, instinct with vigorous life.
His brawny arms and manly chest are scored
By frequent passage of the sounding string;
Unharmed he bears the mid-day sun; no toil
His mighty spirit daunts; his sturdy limbs,
Stripped of redundant flesh, relinquish nought
Of their robust proportions, but appear
In muscle, nerve, and sinewy fibre cased ".

What a picture of exalted majesty we have here !

II PURURAVAS.

The character of Pururavas, the hero of the play of Vikram and Urvasi, is admirably delineated. He is represented as young, handsome, graceful, liberal, valiant, amiable, chivalric, accomplished and well-born and although a mortal, he is invested with attributes peculiar to gods and divine beings. He is gay, thoughtless and good-humoured besides; high-spirited, ardent and full of noble ambition. But there is one great defect in the moral constitution of the man. He is not patient. " Even a momentary separation from his love upsets him "

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At times of separation he loses all strength, all steadiness, all self-restraint. The absence of his beloved destroys the equilibrium of his mind. Such is not the case with Dushyanta or Agnimitra. They hold their passions and affections under full control. They feel the pangs of separation as all lovers must feel, but they are never upset; they never lose their mental and moral equipoise. But Pururavas pines away during the separation, loses self-control, " and wanders over hill and dale and gloomy forest " like a mad man, in quest of his love utterly unmindful of the duties he owes to his subjects. And frantic with grief, he addresses birds and beasts, trees and rocks, animate and inanimate creation, and makes pathetic appeals to them to tell him where " the loved one of his heart " is to be found. This is hardly consistent with the character of a high-born prince and a great ruler of mankind.

And yet there is not the slightest tinge of unnaturalness in the manner in which he conducts himself; and he invariably excites our piety and touches a sympathetic chord in our heart of hearts in his tottering condition. For, he is a human being after all, a creature of flesh and blood; and if he is not proof against the pangs born of separation, there is nothing strange, nothing extraordinary in the matter.

अभितप्तमयोऽपि मार्दवं ।
भजते कैव कथा शरीरिषु ॥

And what living being can bear the pangs of long separation from a beloved object? Even birds and beasts suffer from it.

"The swans along the stream that sail
A fond companion's loss bewail;
With murmuring songs they sooth their grief
Or find from tender tears relief."

Pururavas, who is a majestic soul, is majestic even in

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his frenzy. His eloquent grief, his wild lamentations, his pathetic appeals, burst forth clothed in the grandest and most poetical imagery and not only melt our heart but absolutely electrify our whole being. What, for instance, can be more pathetic than the following appeals of the frantic and disconsolate wanderer?

"Ye clouds whose ceaseless torrents shed
New glories through the gloomy air.
A while your angry showers forbear
Nor burst upon this humbled head.
Give me to find my love, and then fulfil
Your wrath—content, I bow me to your will."

Or again,

"Lord of the bounding herds, say, hast thou seen
My fair, whose large and languid eye resembles
That of thy tender mate? He heeds me not,
But springs to meet his doe. Be happy both
Though fate still adverse frown on my desires"

What a pathos we have here!

अपिग्रावारोदित्यपि दलतिवज्रस्यहृदयम् ।

The fourth Act of the play of Vikram and Urvasi, which describes the wanderings of the hero in quest of the lost heroine, is full of deep and solemn pathos. The loving heart of Pururavas lies in fragments before us—a pitiful spectacle! His wild, rambling fancies; his aimless, broken speeches; quick transitions from gaiety to sadness and from sadness to gaiety; his pathetic appeals to the birds and beasts of the forest—all these are so true to life and to nature that we forget to criticise and can only weep and sympathise with the poor, distracted soul that longs for peace but finds it not, and

"Scorched by pangs of solitude, explores,
In search of his lost love, the hill and dale
Till absent bride is once again restored
To soothe her sorrowing and demented lord."

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The end, however, is happy.

"The ardent swan his mate recovers
And all his spirit is delight:
With her aloft in air he hovers,
And homeward wings his joyous flight."

There is no one single character in the plays of Shakespeare in any way resembling the Pururavas of Kalidasa. The hero of "the bard of Avanti" is Romeo and Antony rolled into one. His love of Urvasi is as intense as the love of Romeo for Juliet, while his impatience in times of separation resembles that of the great Roman who follows Cleopatra wheresoever she goes and who is never happy except in the presence of "the loved one of his heart."

AGNIMITRA.

Kalidasa depicts in Agnimitra a ruler of men, essentially noble in character and every inch a king. He perhaps lacks the divine majesty of Dushyanta or the pathetic eloquence of Pururavas, but he is equally benevolent, equally pure-souled and equally magnanimous, and perfectly in touch with the passions and interests of average humanity. But Agnimitra is a comparatively simple character. There are but few elements in his composition. He has nothing of the Stoic self-restraint of Dushyanta who places duty before every other consideration, nor the singular sensitiveness of Pururavas who wanders broken-hearted and disconsolate over hill and dale, over field and forest, in quest of "the loved one of his heart". He is a lover indeed, but love with him is a gentle flame that rarefies and expands his whole being but never consumes. He is prudent besides, and his dignified manner bespeaks a man who can control his passions and affections and pre-

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serve the equilibrium of his mind. It is true that be feels the pangs of love and is at times impatient, but he never loses self-restraint, never pines, "never wanders disconsolate in tottering condition" like the demented Pururavas who exhibits a sorry spectacle when separated from his love. It is also true that he falls over head and ears in love with Malavika at the very first sight of her picture in the picture-gallery and longs for a speedy union with her but he never betrays symptions of madness nor that pathetic tenderness which is the distinguishing characteristic of the King of Pratishthana.

Agnimitra is a practical-minded and matter-of-fact lover with little romantic sentiment in his nature; and he goes straight to the object of his desire as a warrior rides on to the field of battle. And he has no moral compunctions. To him all is fair in love as in war. So, anxious to see "the far-famed Malavika," he hits upon a contrivance which eminently succeeds. He foments a quarrel between Gangadasa and Haradatta, professors of music and dancing, who train court damsels; and Gangadasa stakes his credit on the performance of Malavika whom he has taught. The king thus compels the presence of the maid, who appears and sings; and satisfies his desire, avoiding at the same time an open rupture with the queen, whose growing jealousy threatens to become a serious obstruction in his way.

But Agnimitra is not a man devoid of insight into the affairs of man. He bides his time and hits at the right moment. And he succeeds. His act is thus a "Comedy of Success" and the lovers meet at last and secure happiness.

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MILTON AS AN EDUCATOR.

It seems desirable to briefly review the leading events of the life of Milton up to the year 1644 when he wrote the Tractate on Education which is the real subject of the paper.

Milton was born on the 9th of December 1608. His father though not very rich, was in enjoyment of decent means. He was a shrewd man of business and a composer of new tunes. He was a mute but by no means an inglorious Milton. He exerted a great influence over his son. Milton inherited his love of learning as well as his taste for music from his father who discerned from the first the greatness latent in his son and allowed him full indulgence in his studies and always provided him with money necessary for his literary pursuits.

After receiving elementary education at a Grammar School, Milton was sent to the Public School of St. Paul. In addition to the ordinary School instruction his father engaged masters at home to instruct the boy daily. Fortunately both the school master and the tutor were men of mark. Alexander Gill the Head Master of St. Paul's was known to possess an excellent way of training up youth. The private tutor was Thomas Young a noted Presbyterian of his time. Milton remained at St. Paul's till he was sixteen. During this period he formed his tenderest friendship with Charles Diodati an Italian naturalised in London.

In 1625 Milton was admitted into Christ College Cambridge. He did not get the fellowship which fell

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vacant in his College in 1630. But fellowships in those days were conferred by royal mandate and not in virtue of merit or College election. This incident however left the poet free to devote himself heart and soul to the heaven—inspired mission of his life, to hand down to posterity the greatest epic poem in the English language. In July 1632 Milton completed his career at the University by taking his M. A. degree. A biographer says that he performed Collegiate and Academical exercises to the admiration of all, and was esteemed to be a virtuous and sober person yet not one ignorant of his own parts. Of his studies he himself tells us " I seized them with such eagerness that from the twelfth year of my age, I scarce ever went to bed before midnight."

At the age of 24 he returned to his father's country house at Horton. He had no profession, not even a nominal one, to follow, but he was qualifying himself for some great deed hitherto unformed and unshaped. He was aware of his being late but he knew full well that it was in order to be more fit. He says."

My hasting days fly on with full career,
But my late spring no bud or blosom showeth,

He writes " In the heart of my hearts I feel an inward prompting which grows daily upon me that by labour and intent study which I take to be my portion in this life I might perhaps leave something so written to after times as they should not willingly let it die." In short this was the period of preparation and not of production.

Actuated by a desire to converse with the living poets and men of taste Milton had long set his heart on a visit to Italy. His father considering the foreign tour a necessary equipment for that elaborate education which Milton was giving himself agreed to the proposal. He set out on his literary pilgrimage in May 1638. On his way he visited Paris, Nice, Geneo, and Florence where he frequented the

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academies or literary clubs and took part in their proceedings. Thence he went to the eternal city of Rome where he stayed for two months seeing the antiquities and cultivating the acquaintance of natives and foreigners.

German influence.—Germany the pioneer of technical education in the 20th century and the home of Froebel, the prince of educationists, had much to do even in the 17th century with the introduction and popularising of education in other countries of Europe.

It was at the instance of a German that in 1641 Comenins was invited to England by the Parliament to assist in reforming the system of public instruction. It was again at the earnest entreaties of Mr. Hartilib, a German philanthrophist, that Milton undertook to write out that voluntary idea which had long in silence appealed to him of an education in extent and comprehension far more large and yet of time far shorter and of attainment far more certain than had been yet in practice. Mr. Hartilib had himself studied with peculiar diligence the science of education. Milton thus speaks of him:--"So reputed, and so valued as you are."

Actual experience in teaching.—Milton was yet in Italy when he heard of the serious complications at home and considered it dishonourable to be enjoying himself in foreign lands while his country was in the throes of a civil war. On his return he took his lodgings in a pretty garden house outside the city walls. It was a genteel though not a fashionable quarter. The street was free from noise and resembled an Italian street more than any other in London. Here he took in hand the education of his two nephews, John and Edward Philip, sons of his only sister Anne. It was perhaps affection for his sister which first moved him to undertake the education of her sons. He, how-

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ever, soon developed a taste for the occupation. In 1643 he began to receive in his house other pupils but "only" says his nephew and pupil Edward, (who was anxious that his uncle should not be thought to have kept a school) "the sons of some gentlemen who were his intimate friends". He threw into the work the same energy which he carried into everything else. Dr. Johnson says that Milton laboured with great diligence. No account of Milton's method of teaching has been preserved, but this defect is more than supplemented for us by Milton's theory contained in his Treatise on Education. Milton was thus no mere theorist. He had the advantage of experience, having been engaged in the actual instruction of youth. His opinions are therefore entitled to our respect.

The loftiest conception of the aim of education.—Milton speaks of true education thus: "Laborious indeed at the first ascent but else so smooth, so green, so full of goodly prospect and melodious sound on every side that the harp of Orpheus was not half so charming".

> A perpetual feast of nectared sweets,
> Where no crude surfeit reigns.

Milton says that if education were imparted in the right spirit, he doubt not that we shall have more ado to drive our dullest and laziest youth, our stocks and stubs from the infinite desire of such a happy nature than we have now to drag our choicest and hopefullest wits to that asinine feast of sowthistles and brambles which is set before them as all the feast and entertainment of their tenderest and most docile age. "*A complete and generous education is that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public of peace and war.*"

It is very difficult to improve upon this definition. This is the true Milton.

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Classical languages. Milton a Utilitarian.

Of the study of classical languages as intellectual discipline Milton has nothing to say. To him the knowledge of a classical language is but as an instrument with which you can unlock ancient treasures of thought. Thus the charge of utilitarianism may be laid at his door as his whole classical instruction is dominated by the desire of imparting useful knowledge. He says "A linguist may pride himself to have all the tongues that Babel clift into, yet if he has not studied the solid things in them, he were not to be esteemed as much a learned man as any yoeman completely wise in his mother dialect only."

Reading

He did not like desultory reading, a bit here and a bit there. He says "When I take up a thing, I never pause or break it off, nor am I drawn away from it by any other interest, till I have arrived at the goal I proposed to myself. The principle laid down by him about reading is contained in the following oft-quoted lines from the Paradise Lost :—Who reads.

> Incessantly and to his reading brings not
> A spirit of judgment equal or superior
> Uncertain and unsettled still remains,
> Deep versed in books and shallow in himself.

He always laid special stress upon pronunciation. His advice on this subject, is "The speech is to be fashioned to a distinct and clear pronunciation as near as may be to the best standard especially in the vowels."

Arts.

Milton's guiding principles expressed in the modern language of pedagogy would run somewhat like the following:—

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From the simple to the complex: sense training to be the foundation of all education.
From the Concrete to the Abstract.

Milton deemed it to be an old error of the universities that instead of beginning with the easiest arts (and they are such as are most obvious to the sense) they present their young undergraduates with the most intellectual abstractions of logic and metaphysics with the consequence that for the most part they grow into hatred and contempt of learning.

Nature study.

Though Milton was born and bred in the city, natural scenery did not appeal to him in vain. He says "It were an injury and sullenness against nature, not to go out and see her riches and partake in her rejoicing in those vernal seasons of the year when the hour is calm and pleasant. Dr. Johnson failed to understand the educational maxim that the concrete object should precede an abstract notion. The following quotation will give you an idea as to the error under which the Doctor was labouring in this respect, "Knowledge of external nature is not the great or the frequent business of the human mind. I oppose those who are turning off their attention from life to nature. They seem to think that we are placed here to watch the growth of plants or the motions of the stars."

Teaching of Geography.

Milton says :-"It will be seasonable for them to learn in any modern author the use of the globes and all the maps first with the old names and then with the new." He did not confine himself exclusively to any existing hand book on the subject. They were all dry. Exact enough with their latitudes and longitudes but omitted such interesting information as the manners of the people, the religion they professed, and the form of the Government to

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which they were subject. Milton would attempt a better system. He actually commenced the work. But all that he ever executed was Russia taking pains to lay under contribution all the best travels in the country. This fragment appears in his works as a brief history of Moscovia.

The system of cram or the information fallacy.— Milton's scheme overloads the young mind with more information than it could possibly digest. He included principles of Arithmetic, Geometry, Astronomy and Geography with a general information on Physics, the instrumental science of Trigonometry, Fortification, Architecture, Engineering, Navigation etc. etc. In his opinion all this will give the students such a real knowledge of nature as they shall never forget but daily increase with pleasure. His scheme is further marred by the indiscriminate reverence for the classical writers even as regards subjects in which they were but children compared with the moderns. He referred his students to Pliny for instructions in Physical Science and for agriculture to Cato !

No Holidays.

There was to be no recreation, recess or holiday in his system. No sabbath or sunday was to be observed as a day of rest. He thought that much time was wasted in too frequent holidays given both in schools and Universities. In his system Sundays were to be spent in the highest matters of Theology and Church History.

Milton did not leave out of consideration, the diet of children. In his opinion the diet should be plain, healthful and moderate. His teaching of religion was in perfect accord with his life. Dr. Johnson says "One part of his method deserves general imitation *i. e.*, he was careful to instruct his pupils in religion."

We may mention in conclusion that his scheme was

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not meant for the masses, poor students, but was intended to train the youth of ampler leasure and fortune to be able and accomplished judges, senators and generals.

The whole tract marks him out as an idealist whose mission it was rather to animate mankind by the greatness of his thoughts than to devise practicable schemes for human improvement and no man's aims are so high or his thoughts so generous that he might not be further profited and stimulated by the study of the tract.

To sum up, two great lessons may be learnt from the life of this teacher of humanity.

(i) In Education in particular and in other walks of life in general "always aim high, though you may fall short of the ideal set before you for.

I must be measured by my soul
The mind's the standard of the man".

(ii) In private life follow the Miltonic mottos :—

Mortals that would follow me
Love Virtue : She alone is free.
She can teach ye how to climb
Higher than the sphery chime,
Or, if Virtue feeble were,
Heaven itself would stoop to her.

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THOUGHTS FOR THE MONTH.

Oratorical triumphs are prized and coveted by youngmen in this age. "The gift of the gab" and the power of adorning an utterance with rhetorical flourishes and flashes of wit pass current for true and sterling worth and genuine merit. In fact the easiest and the shortest path to the temple of fame is a successful speech which tickles the fancy of the audience and elicits thunderous and roaring applause. A man may be learned, virtuous, public-spirited, gentle, sincere, and earnest and yet he may not be popular—may possibly be the victim of misunderstandings and calumnies and be hated and loathed. His friends may try their utmost to dispel the cloud of misconceptions and to secure a recognition of what is justly due to him but all in vain. The moment, however, he becomes a "fine" speaker and gains a command of "catchwords", "party war-cries," and "words of honeyed sweetness and vitriolic sarcasm" he becomes the hero of the hour and a leader sprung from nobody knows where. He at once emerges from obscurity and becomes the cynosure of all eyes, the centre of the circle, and the observed of all observers.

How is this miracle wrought? What is the psychological basis for this sudden and abrupt change of attitude? This is the question which exercises the ingenuity of all who take a peculiar delight in the study of man and regard the dissection of the mind more important than physiological experiments upon that which derives all its dignity merely from being the tabernacle of the psychosis. A little reflection coupled with an introspective retrospect and prospect will reveal to the inner vision of the observer the fact that

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the popular speaker, the demagogue, and the stump-orator cater for coarse sensuous delight as surely as do those that sell pictures daubed with loud colors, ballet-singers, actresses, acrobats, gladiators and prize-fighters, and sellers of condiments, pickles, preserves, hot minced meat spits, and liquor.

All these people minister to morbid and diseased tastes. So do the orators. This explains why the speeches of these worthies though pitched in a high key and interspersed with flamboyant phraseology, emphasised by wild gesticulations and made impressive by violent thuds on the table, artistically constructed and highly finished periods breathing fire and slaughter and pouring forth burning lava and scalding sulphur; fail to set the Thames on fire or to produce momentous changes in national policy or revolutionise national modes of thought. The religious preacher talks loudly, makes graceful and strictly decorous evolutions on the platform, utters sentences which display literary workmanship of the highest order, smiles blandly and looks daggers by turns, shrugs his shoulders and rolls about his head, cuts capers and plays with his handkerchief, crushes the pieces of paper on the table and sips lemonade, is cheered, applauded and feted; but the hearers though looking solemn at church time resume the even tenor of the life of worldly and frivolous people as soon they leave the prayer-hall—talk scandal, ruin characters and blast reputations, lose themselves in a round of dissipation and beguile time by indiscriminate indulgence in silly amusements and puerile diversions.

The fun of it is that, in this respect also, the flock follows whither the pastor leads. Why is it that the speech which drew tears when delivered leaves no permanent effect on the mind? This question can be answered by means of a string of collateral questions. Why is it that condiments and highly seasoned delicacies

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while appearing to gratify and whet the appetite serve only to set up an artificial stimulation in the stomach and the alimentary canal and to put the digestive machinery out of gear? Why is it that strong alcoholic drinks while appearing to give a tone to the nervous system and to increase the capacity for mental work invariably tend to enfeeble the body, debilitate the brain and deprive the nervous system of all directive and regulative power? Why is it that devotional songs and soul-stirring hymns sung on the stage by a charming young "angel" in a dulcet, sweet, and heavenly tone while appearing to enrapture the soul and captivate the intellect leave behind no mementos except echoes of sweet sounds, mental pictures of the ravishing expression, the soul-entrancing posture, the glowing and soul-penetrating look, and the bewitching smile. You look in vain for tranquillised passions, altered habits of thought, and regeneated and purified modes of feeling. So long as "oratory" will be cultivated as an "art," people will flock to lecture-halls for sensuous delight, will applaud if they get it and hiss and shout if they fail to get it. Soothing words will no more induce mental calm than iced water can give a cooling sensation to the man who is suffering from fever. Angry words from the lips of a practised speaker will lead to no rebellions against sacerdotal tyranny, no social cataclysms, no bloodless revolutions, just as a publican cannot lead an army of drunkards to victory. Speeches have dynamic force and words become more effective than bomb-shells and canon balls only when "out of the abundance of heart the mouth speaketh." The outpourings of an earnest mind though couched in rustic, homely, and ungrammatical words and unembellished with tropes of rhetoric willcarry conviction, set the soul on fire, and transform the lives of thousands. Like a healing balm an earnest speech will cure psychic wounds and like an anodyne beloved of the gods relieve agonising pain and change heart-rending groans and piteous moans into hymns of thanks-

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giving and prayer and exclamations expressive of pure delicious heavenly relief. Like a revivifying elixir it will lift up sinking souls heavenwords and transform hearts laden with sin and iniquity and turned leprous on account of wickedness and dissolute conduct into centres of spiritual and moral influence and batteries of electric radiation.

Nanak was not a polished literary artist—he was a plain blunt man—and yet he gained the homage and allegiance of thousands of devoted adherents who would have counted it a privilege to die rather than to let a hair of his head be injured. Christ was not a scholar nor had he passed the honors examination in elocution and yet his words all but pushed the tottering Roman Empire into the bottomless pit of oblivion. Dyananda had never cultivated the "art" of oratory or, for the matter of that, any "art"—he was the living embodiment of naturalness and spontaneity and the uncompromising foe of all bunkum, humbug, and the creed of Pharisees and Scribes—and yet he has created a bloodless revolution which has staggered humanity and produced a flutter in sacerdotal devecots, kindled a huge fire which is fast enveloping in its flames the entire civilized world, set on foot a movement which has been hailed as a redeeming agency by the weak, the appressed and the down trodden—the despired outcasts of society—but is the terror and scourge of tyrants with vested interests who have been selfishly shutting out the proletariant from the light of divine knowledge, founded a church which will some day advance triumphantly to London, Washington and Berlin and plant the standard of Om. Youngmen of India! Learn to despise intellectual prostitution, follow in the footsteps of these departed worthies, hunt not after elusive, delusive, and ephemeral fame; try to realise the awful responsibilities which the command of the platform involves, and take a solemn vow that you will never mount it unless you *have* a message to deliver—it does not matter whether it is new or as old as the hills the essential point

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being that you feel it and are resolved to live it—and have a call from Heaven to do so. Yes! God speaks to us every minute of our lives. Only we are spiritually dumb and cannot hear His voice. He reveals Himself to us every moment in all His splendour and glory. Only our inner vision is blurred. Live a godly life, try to further His purpose and fix your thoughts on eternal joys that are in store for all seekers after *The Absolute, The Infinite* and *The Unconditioned.*

A Literary Recluse.

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THE SOCIAL ORGANISM.

(AN EXPOSITION OF ब्राह्मणस्य मुखमासीत &c.)

IV.

THE SUDRAS

———:-o-:———

Next the Veda declares that the Sudras in the body politic may be compared to the feet in the human organism. It is a well known psychological fact that the feet are the least intellectual of bodily organs. They impart us little or no knowledge about the qualities of things unless they be of such a character as to be obtruded on our notice with a violent shock. The sole of the foot cannot even distinguish between a rope and a snake. We remember full well that on one occasion while we were sitting on a chair working out a problem our feet accidently touched a snake. The touch did not give us any warning of the danger. If we had not known before hand that the snake and the rope could be confounded together the peril would not have been warded off and possibly there lines would not have been written. The foot gives notice of approaching or actually existent danger only when a sharp nail gets into it or it is hurt by some unhewn stone having sharp edges. Just as the feet are the least intellectual of bodily organs so only those members of the state should be condemned to a life of servitude who cannot, by their very mental constitution, do any work involving a frequent use of the thinking faculty and intellectual power. Hence it is that Swami Dyananda distinctly lays down that he alone should be assigned the duties of a Sudra who is so deficient

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in mental power that the exertions of competent teachers have failed to unfold his faculties and develop his powers.

Poverty is no sign of deficient mental power. On the contrary some of the greatest men of the world have been picked up from the street. John Burns, the distinguished cabinet minister of England, was once a newsboy. Abraham Lincoln, one of the most eminent of American presidents, spent his childhoold and boyhood in a log cabin. Kabir, the celebrated Indian reformer, was the son of a weaver. Thomas Carlyle, the sage of Chelsea,, was the son of a farmer. Examples could be multiplied *ad infinitum*. Intellect must reign supreme in the world. To try to relagate intellect to a servile position is like endeavouring to defy the Law of Gravitation. Equal opportunities for advancement must be afforded to all and sundry—to the children of millionares as well as to those of the veriest ragamuffin wandering in the street—and only those whose utter unfitness and absolute ineptitude for work requiring mental calibre of a higher order have been demonstrated should be required to do servile offices. It is the neglect of this natural principle inculcated in the Veda that is responsible for much of the social unrest which has perplexed and bewildered first-rate philosophers in Europe for the last two decades. The feet perform servile offices simply because the *Mukha, Bahu, and Uru* are intellectually superior to them and cannot but command obedience. If a foolish person were to walk on his head or his finger-tips he would find the task difficult and troublesome. Thousands of things contact with which produces no impression on the thick sole of the foot would hurt the finger tips and the head so grievously that the eyes would sound the alarm bell by profusely shedding tears and the cries of the sufferer would proclaim aloud the folly of the person infringing natural laws. The condition of the body-politic in these days is no better. In fact the non-recognition of this wholesome principle has wrought such havoc in society and produced such incalculable misery that pro-

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fessor Huxley would hail the advent of an avenging comet to sweep away this world.

All who are condemned to a life of servitude are not Sudras. Those among them that feel that they are fitted for a higher kind of work but are denied opportunities of social advancement on account of inequitable adjustment of economic forces and unjust distribution of advantages chafe under the yoke and in their attempts to sunder the chains which keep them down make the machinery of society squeak and creak. They resent the assumption of superiority on the part of those whom nature designed to be their inferiors and sometimes goaded by despair are apt to think that perhaps bomb-shells may prove more effective than arguments, remonstrances, expostulations and exhortations.

Again as the feet are least sensitive to pain or rough contact so the real Sudras are so obtuse that admonitory language which would sound harsh when addressed to a Brahman would hardly serve to rouse them to a sense of their duty. They possess no delicacy of sentiment. Sometimes the master has to "thou" and "thee" them and to remonstate with them in a tone of affectionate banter. What would be unjustifiably abusive and vituperative language if spoken to a Brahman might be regarded merely as a mild rebuke by the Sudra whose sluggish intellect perhaps requires a quickening by the employment of such means. But if you walk along a path bestrewn with thorns and rough stones without boots and thus tax the patience of the feet beyond the limits of endurance down you fall. The feet are, no doubt, injured most; but then the dominant organs are also rendered useless. Their behests cannot be obeyed. Their needs cannot be supplied and they have to work together to cure the injured organ. Similarly if in the body politic the labouring classes are oppressed and ground to dust the devil in them is roused and there are

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strikes. Widespread misery results. Trade is paralysed, commerce comes to a standstill and society is sometimes so completely disorganised that the oppressed become oppressors in their turn and dictate their own terms. We shall revert to this subject in our next article.

Again the feet carry the burden of the whole body and the functions of no important organ can be discharged but through their instrumentality. If the head feels a whirling sensation and it is necessary to go to the doctor the feet are requisitioned into service. If a blow is to be struck at the enemy with the fist or with a weapon held in the hand the feet must move a few steps forwards or backwords. If food is to be digested and the lungs are to be filled with air a walk is essential. Similarly in the body politic no important work can be carried on efficiently without the voluntary assistance of Sudras rendered cheerfully, unhesitatingly, uncomplainingly, and without a murmur. If a scientist has to carry on research work the Sudra must help him in his own humble way by cleaning instruments, putting them in order, washing tubes and tumblers and doing a hundred and one other works like this. If a general organises an expedition or a compaign he would be hampered at every step if he has not got camp-followers with him. Of course it goes without saying that big and small landowners and captains of industry cannot do without Sudras.

Again if the feet are not washed they begin to ache, and the hand is stretched forward to scratch them and becomes dirty. If the foot gives forth stench the nose is adversely affected, retching and sometimes vomiting sets in, and the whole system is thrown out of gear.

Similarly if Sudras are not well looked after and properly fed and live amidst insanitary and filthy surroundings; plague, cholera and other epidemics break out and the entire community suffers. The Black Death which was due to the insanitary habits of the Chinese poor

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and which swept off millions of poor people in Europe also carried off some members of the Royal Family of England and thousands of Lords and Clergymen. Its ultimate economic effects affected all alike. The Plague in India though due to insanitation and the low vitality of the masses has cost the Government millions of rupees, dislocated trade in many places and in a thousand direct and indirect ways brought woe and misery to many a rich home. It is, therefore, the duty of society to see that the labouring classes get plenty of fresh air to breathe, nourishing food to eat, pure water to drink, and that they live in decent and airy houses where sunlight can enter—not in gloomy and darksome squaws and wigwams situated in congested centres where hardly a straggling sun ray can penetrate. Again when the foot is bitten by some poisonous creature or hurt in some way or other, the hand administers relief by soft touch, the brain thinks out remedies and other organs also contribute their share to the beneficent work of care. Similarly in a well-regulated state, conducted on sound economic lines, the legislature, the executive, and the employers of labour all take concerted measures to improve the lot of the servile classes, remove their legitimate grievances, and afford them opportunities for the improvement of their minds and the elevation of their morals. How this can be effected will be discussed in the next article.

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THE GURUKULA & ITS DETRACTORS.

A REJOINDER.

———:-o-:———

Some kind friends from the Central Hindu College Boarding House handed over the issue of your Magazine for Kuar 1966 (and afterwards I found you had sent to me personally a copy also) in which an attack is printed on the article about 'Gurukula' in the C. H. C. Magazine for August 1909—the article which claims my unfortunate self as its writer.

The tone of lofty scorn and the language of vulger vituperation in which Lala Aristides indulges puts him somewhat out of the pale of decent controversy (1). But I shall try hard to be humble and make an effort to conciliate him, because I am an admirer of such portion of the work of the Arya Samaj as is distinctly good and am desirous that the other portion of the work (which many people think not good viz. the work of quarrelling with others aggressively(2)) may also give place to some more useful forms of expending energy.

Lala Aristides has assumed that my only motive in writing that unfortunate little article, which has roused him to such fury of scornful wrath, was malice pure and simple (3) against the Gurukula.

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(1) We wonder if this is a proof of humility and decency

(2) This is a gratuitous fling which only shows that the writer has lost his temper at the very outset.

(3) The perusal of the article led many others besides "Aristides"

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I wish to assure him, if that is of any use, that I went to the Gurukula with a perfectly unbiassed mind, or rather prepared to admire (4) than otherwise and, indeed, I was not wholly disappointed in this respect. But some things struck me as capable of improvement, and these I mentioned in my article. I did not foresee the effects this would have on the mind of Lala Aristides, otherwise I might have worded my criticisms, less casually and more 'apologetically' and 'humbly'. However it is never too late to mend.

I had heard about the Gurukula very often, and often did I wish to see it in my previous visits to Hardwar, but this June a friend of mine—a member of the Arya Samaj —came down, after his visit to Simla, to Hardwar while I was there; and he told me he had specially come to see the Gurukula as it was a sort of "*Tirath*" for the members of the Samaj. The other people--myself included—who were there thought they would also go to see the far-famed place. And so we went. When I returned to Benares, the Sub-editor of the C. H. College Magazine asked me

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to take this view. If Mr. Sri Prakash has been misjudged he has himself to thank for it. He ought to have made enquires before rushing into print. Whoever publishes charges without having reasonable grounds for believing them to be true is liable to be regarded malicious. Let our friend remember the famous sarcasm of the Cambridge tutor:— "We are none of us infallible, not even the youngest".

(4) If the writer came to the Gurukula with an unbiassed mind it is difficult to understand why he readily believed whatever was said against the institution. The Principal was accessible. He could have enquired from him before rushing into print. It appears that he jotted down whatever he heard or fancied he heard in the course of half an hour and did not even take the trouble of looking up the Report. If he had, he would not have fallen into the stupendous error of believing that science is not taught in the Gurukula. We teach more of science to students preparing for our Matriculation Examination than is taught in any high school

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to write an account of the place. (5) Thus it was that the article was written in perfect good faith and with an unmalicious heart! I am afraid my friend, the writer of the attack, will not agree with me when I say all this; he will certainly think I am incapable of an unbiassed mind! However!! But I should, at least try to write something to induce my friend to think it is possible I may be speaking just a little of 'Truth'!

(1) When I wrote that we waited for 3 or 4 hours and had to go without shoes, I fail to understand how my words conveyed the idea that "an unnecessary hardship was imposed upon us." I simply mentioned a fact. The Arya Samajist friend of ours whom I have mentioned before, and who happened to be personally acquainted with Lala Munshi Ram Ji, had gone to him and he came back to tell us that we could not be shown round before 3 P. M. This is a fact which can be verified by writing to that friend of mine, whose name and address I can give, if desired. I do not at all complain against this waiting, if it was contrary to the rules to shew the visiters round before that time. There was no 'bad treatment' accorded to us, and if any such idea was or could have been conveyed by that article I hereby disclaim it. We were hospitably treated. We are blamed for 'not seeing our way to avail ourselves of the offer of sandals.' I very much regret that no such offer was made to us. (6) I, personally, am now glad to learn that such arrangements are made, though we were unfortunately not given the neces-

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affiliated to the Allahabad University. In the College Department Science is an elective subject and it is a mere chance that none of the three students at present reading in it has taken up either Physics or Chemistry.

(5) So it was in response to an importunate demand that the article was written. No wonder that Mr. Sri Prakash repents at leisure what he wrote out in haste.

(6) The institution has suffered a good deal on account of the carelessness of the guide. Who will say now that the

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sary information at the time. I would have glady accepted the offer as I am used to wearing *sandals* at home and I would have saved myself all the scorching of the feet. A question has been asked which I am to answer. I am not a boarder of the C. H. College, but on enquiry I have found that no shoes are allowed in the Puja Room, nor the kitchen rooms of the Boarding House, nor in the Saraswati temple. This is only by way of answer. I fail to understand how a simple fact that "shoes are not allowed' is refuted by the statement that there are certain places in the C. H. C. also where shoes are not allowed. I never meant that shoes should be allowed where they are not, at present, in the Gurukula, and never intended to make any comparison between the C. H. C. and the Gurukula or to suggest that the Gurukula should copy the C. H. C. But since Lala Aristides insists on the comparison it may be worth while to note that while shoes are excluded in the C. H. C. Boarding House from only a few *rooms*, in the Gurukula they are excluded from acres and acres of the sanday ground (7) But we need not quarrel over this trifle! *Sandals* of wood are excellent, better and more sanitary than shoes, and worthy of introduction in the C. H. C. Boarding House; the only objection against them is the clatter and noise they make! I assure Lala Aristides that I respect the opinions of others and as there is a '*Havan-Kunda*' in every room in the Gurukula, I clearly see that it would be inadvisable, from his standpoint, to allow shoes even in the Brahmacharis' dwelling rooms. I was only thinking of the visitors and am glad, I repeat, that *sandals* are placed at the disposal of visitors. That is all I have to say on this point.

Theory of Vicarious Punishments has been exploded?

(7) It appears that our friend's guide was an incarnation of Ariel on mischief bent. He, it seems, misled him on more points than one. There is not a single square foot of sandy ground on which shoes are not allowed unless

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(2) The second objection is about my reference to the Science Apparatus. It so happened that one of our companions was the professor of Science in a College in an Indian State. He was greatly pleased at the delicate and beautiful apparatus. He regretted that they were laden with dust and never used. I myself have been an "Arts Course" student, and know nothing about Science and its Appratus. The professor and another companion who was a B. Sc. of the Allahabad University regretted that the apparatus—so costly and so good--was lying in that condition. As to the relation between the English language and Science, I may perhaps be permitted to say that the difference is not so great as that between "myself and the man in the Moon' : one of the crying wants of the Hindi language is that Scientific books should be written therein. The Nagari Pracharani Sabha of Benares is, I believe, making earnest efforts in this matter. All the books on Science, (so for as I know, from a very inadequate knowledge of the subject) are in English and other European languages; and so I thought without English no Science could be taught, all technical words etc being in that language; and unless Science was taught the apparatus was useless! But I am open to conviction, and am not given to be angry at the opposition I might encounter, as my friend the writer in the *Gurukula Samachar* is! I shall be glad to know the Science Course of the Gurukula. I am writing all this in a purely enquiring spirit, if Lala Aristides can believe me. I am sorry to find that my college has been unnecessarily dragged into his article and maligned. I fail to understand the argument of the person who says it would be better not to teach Science at all rather than teach a little, in other words not to accept half a loaf to stave off starvation when the whole loaf is not available. A little of scientific education might be

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sand be spread for some special purpose in the kitchen or some *Asrama* room.

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begun now, I think, so that when the arrangements are complete the Brahmacharis could get more. Even when the arrangements are complete they shall have to begin at the very first rung of the ladder and will not able to understand immediately the higher developments of the subject.(8) However this is by the way. The writer seems to have understood that by writing the article I condemned the Gurukula in entirety and indirectly contrasted the methods of my own college with its ways. I do not know how this could have followed from what I wrote, and why our poor college—built by the labours of self sacrificing people as much as the Gurukula itself—has been dragged irrelevently in the dispute. The authorities of the Gurukula have, of course, no fear of cutting a sadfigure in University Examinations, because they do not send their students for examinations by the university (9). In this respect they are, with enviable good fortune, perfectly self-sufficient. But what figure their alumni will cut in the much more important examinations of life in the large world—remains yet to be seen; as I have said elsewhere. If they cut a good figure and pass high—then indeed they will have justified the Gurukula and set a noble example which others will make haste to follow.

(3) I am rather amused to find that the writer took pains to ascertain the class in which I read. I never mentioned that I was a student of the 2nd Year Class, in the article, though I went actually to the Academy after appearing in the F. A., Examination, and when the article was written I was a class higher. That means, according to the statement of the writer, that the 2nd Year students of the Gurukula Academy 'know at least as much English

(8) We would refer M. Sri Prakash to the Quinquennial Report. We have already said something on the subject in a previous footnote.

(9) We should like to know if this is a fling at the University or at the Gurukula. The writer either means tnat university

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and can speak and write it as fluently as an average 3rd Year student of that C. H. C. I am sincerely glad to read this and feel greatly flattered at the indirect compliment to myself, and yet it never occured to me that I could speak or write English fluently at all! I am only sorry that the guide that accompained us gave us wrong information as regards the teaching of English, for, as I have written, the information was all gathered from the guide.(10) I also mentioned that we saw the two students who were going out after two or three years as the first batch of Gurukul. They told us themselves that they did not know much of English but knew Sanskrit very well. (11) This is what they told us and that is what I wrote down.

(4) Speaking about the reference to the medical establishment I regret that the C. H. C. has again been dragged in in that connection. Yes, there is an allopathic medical establishment in the College Boarding House.

Examinations are conducted in such a way that a college that sends up boys for them cannot but cut a sorry figure or that the system of having teachers as examiners is defective. We find it hard to believe that a student of the Central Hindu College which is presided over by a European Principal can have the heart to sneer at a system of which the head of his college is a worthy product. The fling, therefore, seems to be at the examiners appointed by the Allahabad University. Alas for the University!

(10) Poor guide! He has been dragged in the article so often that we are almost inclined to pity him. We wonder what demon possessed that hot day in June for no complaints have been received against him before or after that date. Was it the sweltering heat of the June sun that affected his brain and made him delirious? It is a problem form edical men and psychologists to solve.

(11) We think the boys were right. English is so difficult a language that no 2nd Year student of an Indian College

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Does it follow that there is none at Gurukula or that it is good? The Gurukula—an essentially Hindu institution–(12) based on ancient Hindu lines-may very well have an indigenous method of medication, as our College Sanskrit Pathshala has got, instead of the wholly European method, which is new falling in disrepute even in Europe, where the people are finding other methods of curing bodily ailments than drugging. That is exactly what I meant by the word 'unfortunately' in my article. I never meant there should be hosts of medical establishments of all sorts, as the writer seems to infer. I am however glad to learn from the article that a good Vaidya is sought after by the institution.

(5) Now about the library! We enquired of the librarian himself and his own words were that all boys were not allowed to take books from the library. The writer should know that a library is not only composed of 'Shakespear's Plays and Encyclopaedia Britannica' and that there are hundreds upon hundreds of books that can be read and safely entrusted to the hands of the smallest child. I may be allowed to say that little boys do visit our College and Boarding House Libraries, and read papers and books there freely, childrens' and boys' books having been specially separated off for such general use. (13) I

—unless he be a prodigy or a windbag fond of indulging in vain boasts— can claim that he knows *much of it*.

(12) Does our friend, then, acknowledge that the C. H. C. is not an essentially Hindu institution. If so, so far so good. But will Mrs. Besant endorse this estimate of her college?

(13) The writer appears to be a young man of an extremely impulsive nature given to the habit of forming hasty conclusions and this brings him into trouble. The Gurukula has also got a small library where books suitable for the study of young boys are kept. A student is in charge of that library and books are freely issued to all boys. If our friend had only inquired of some responsible person if such a library

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am simply answering Lala Aristides' question and do not say whether it is right or wrong. The Gurukula writer with his violent ways of thinking must, of course, form his own opinions on this point too. I do not grasp the utility of calling a simple statement of fact, 'childish' as he does. And then he should have more carefully read, before he wrote what he did, the words written by me in brackets 'there might be reasons which I cannot follow,' and spared these remarks, on seeing that I had confessed my ignorance beforehand!

(6) I quite agree with my friend when he speaks about my "poor wits and unimaginative character." The words that call forth the writer's wrath were written only as an exclamation indicating a wish to know. I wondered at the future of the Gurukula students and expressed it. The taunts of Lala Aristides about Government service are beneath notice. Yet, it is desirable to point out, since there are many blind leaders of the blind, and simple minded folk are often easily impressed and led astray by such taunts, that India would be in very poor case indeed if all good and worthy Indians *(14) eschewed Government

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was in existence he would not have been cornered and driven to the necessity of expending powder and shot. Experience is a sure teacher and we hope that Mr. Sri Prakash is now a wiser man. But what cannot be forgiven a young man with generous impulses, which, we at least have no doubt, our critic certainly is.

(14) But our friend will readily concede that no great harm will be done if *a few* good and worthy Indians devote their lives to the service of the motherland and to the work of metaphysical, philosophic and antiquarian research. The Gurukula has been started with the purpose of turning out these few and the scheme of studies has been framed with a view to the attainment of that result. Of course the organisers of the movement recognise that it is in the very nature of things impossible for all the alumni of the Gurukula to develop into

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service and left it all to be filled only by unworthy Indians or by non-Indians. I do not know what Lala Aristides' views on Indian administration are, but unless I am very much mistaken, he would be one of the very first to shout, in a different situation, that all places in the Government service, from highest to lowest, should be occupied by Indians alone! But people of 'fine scorn' are seldom consistent! Lala Aristides wishes me not to feel concerned about the Brahmacharis of the Gurukula. I hope I have not offended him by daring to feel concern about them—for are they not my countrymen? I should be *happy* if he and they would take a little of the same kind of interest in us of the C. H. C. Perhaps they do, and perhaps Lala Aristides only wishes to give me friendly relief from my concern in his own way. I would be glad to know from time to time what the students that go out from the Gurukula actually do in life. A reference to my article will tell the writer that I wrote the following—which he seems to have overlooked—after my remarks which form the subject of his critique—'But not till a few batches have gone out and not till we have seen what they do and can do, not till then shall we be in a position to judge the merits and demerits of an institution like this.' I fear the writer overlooked these phrases of proviso when he wrote his vehement denunciations. I am glad that it is hoped that the Brahmacharis will be able to 'shift' for themselves, but I earnestly hope the Gurukula, after its very special course of instruction, will not leave the Brahmacharis all at once to 'shift' for themselves, but will help them in their shiftings. Is the public to which the Gurukula specially appeals,

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research scholars and for this reason they have made provision in the scheme for the teaching of Ayurveda, Commerce and Agriculture in the College Department. If none of the present students of the college has elected to take up any of these subjects, the authorities can hardly be blamed for it.

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satisfied with the 'prospects' thus held out? Does that public know and realise that the end of the Gurukula course of education is as described by Lala Aristides and does it approve of that end?

(7) Then come the denunciations of Lala Aristides (as he was going outside the Gurukula and the Sanskrit literature for a name, why did he not choose 'Alcibiades'—it was so much more in keeping with his style?!) against the Central Hindu College. Simply because I have been a student and grown up within the walls of the College for almost 10 years now, and have a fond attachment for my loved college,* (15) and because I happened to write "A C. H. C. Student" after my name in the article therefore Lala Aristides vents his wrath against it! If I could demean myself by using the Billingsgate methods of thought and of language that Lala Aristides believes in, I ask him what particular breed of-well birds of a certain kind–he is transforming the Gurukula Brahmacharis into.(16) But I do not see why third parties, the students of either institution should be abused, when the controversy, if any, lies between him and me. The Gurukula has been in existence for a long time but the quality of its products is yet to see; we all earnestly and sincerely hope it will be good. As to the C. H. C. it has always professed a middle course, never advocated a radical change like the Gurukula and never threatened to astonish the world with extraordinary products. Therefore it has done nothing dazzlingly brilliant yet. Only three or four of its students have been to Japan,

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(15) It is a commendable feeling, though attachment to one's *alma mater* does not necessarily imply a tendency to judge other institutions hastily and uncharitably.

(16) If this is not billingsgate we must confess we do not know the meaning of the word. Perhaps the writer desires to demonstrate practically that though an adept in the art of "vulgar vituperation" he is resolved for once to take

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England, America &c., and have brought back or are bringing back knowledge which may be of use to the country and to themselves. Others have taken up humble trades and industries, and some have taken to the 'despised' Government Service—all with promise, or at least instruction, to do their work in life righteously. In comparing the two institutions, one fundamental difference should not be lost sight of. While the Gurukula has students in its charge from infancy to youth, our College claims the students, (and of these too only the boarders strictly speaking) only for a few years, many of them staying no more than just 2 or 3 years. Our college therefore cannot be responsible for the moulding of the lives of the students to the same extent as the Gurukula. One strange fact has struck me throghout the attack of Lala Aristides and that is that although the college is so sneered at, still, all along, the Gurukula has been supported and justified by references to our college as doing the same thing! "Does not the C. H. C. also do this and do that? Is not this or that done in the C. H. C. too? etc."—(17). But for the astonishing manner in which the article is written –sometimes attacking me personally and sometimes referring to the C. H, Colloge,—one might have understood that the Gurukul authorities intended to carry on the Academy on the lines of the C. H. C. which, of course is an idea which the authorities will scout at.

Not content with sneering at the C. H. C., Lala

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pity on his "brothers", the Brahmcharies of the Gurukula. We are thankful for even small mercies. It is a pity that such uncommon talents in the art should find no scope for exercise.

(17) We disagree with our friend "Aristides". We are sure Mr. Sri Prakash can read hidden aud occult neanings in other people's writings of which even the poor authors themselves never dream. Can a man of poor wits and imagination do this? What says "Aristides"?

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Aristides goes on to attack the Theosophical Society. The Society can take care of itself, and as I know nothing of Theosophy, I cannot speak on the point, but when the writer goes on to say that Christianity is taught in my college under the garb of Hinduism, I can only say that he must have taken leave of his senses. His false aspersions and insinuations can easily be ascertained to be such by any one who cares, by simply glancing at the Religious Text Books published by and taught in the C. H. C. (18). I can only hope that what he has said is based on hasty hearsay and is not deliberate misrepresentation. I cannot write the words he uses for I think they lower the moral tone that respectable journalism should aim at. But I strongly recommend to him to look at the Religious Text Books of the C. H. C. before he commits himself again to writing. I also wish to remind him that calm deliberation is of much more importance than giving way to anger and passion which satisfy no party and only incense the opponent instead of convincing him—if 'opponent' I may be called who have simply written down facts as I saw them (19) in an impartial manner. I would also remind him that it is always best to imagine that others who are working in other institutions are moved by at least as good motives as oneself, and moved by an equal degree of patriortic (20) fervour and

(18) We hold no brief for "Aristides;" but, in fairness to him, it must be stated that even he does not deny that the garb is Hinduistic. Personally we have no knowledge of the matter. "Aristides" must be possessed of wonderful analytic powers to be able to assert positively that the remarkable lady whose chief title to fame is the claim that she understands every religion better than the originators and apostles of it ever knew really belongs to a certain church.

(19) Not as you saw them, Mr. critic, but as you fancy *your guide* had seen them.

(20) Only we fail to understand how an Englishwoman who has not renounced her national name, dress, manners or traditions can be expected to be an Indian patriot.

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thought of public good. Blind railing at other institutions which may happen to differ in their methods from one's own, neither forwards the cause one has at one's own heart, nor harms the other institutions. If defects are pointed out they can be remedied; if random insults are uttered the public (21) can but judge that they come from a malignant pen.

(8). I fail to grasp the significance of the words that say ' Home associations (22) are pernicious' and imply that the warmth and sunshine of parents' love is a curse. I think it may be supposed to be commonly true that parents love their children more than any one else in the world. Still the Gurukula authorities claim for themselves greater love (23) for the children than the parents could show, and not satisfied with this the writer actually calls 'home associations' pernicious and undesirable! My poor wit and unimaginative character cannot follow the working of Lala Aristides' mind!

Of course all noble-hearted and-self sacrificing Englishwomen and Englishmen serving in the C. H. C. are patriotic in so far as they are promoting in a foreign land the study of their language, their history, *their philosophy*, their etiquette and pushing forward the cause of the civilization of which they are such worthy representatives.

(21) The public is an ugly customer. We happen to know how uncharitably it has judged Mr. Sri Praksha. Of course we cannot be expected to report here all the rubbish that we have heard about his motives which, we for our part, see no reason to question.

(22) We wonder if the English language has really changed so much since the time that we were taught the meanings of words at college that "home associations" and "parental love" have come to mean the same thing. If it has, we feel genuinely surprised for we are not even 30 yet.

(23) Horror of horrors! The Science of Psychology is also progressing by strides. Perhaps the latest dictum of

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(9). It is true that the Academy has 250 students and is a large family, but will a life confined to its after all uniform routine have the same educative effect that the occasional experience of the larger life of the outer world has? Students of ordinary colleges can see more of the actual misery of the world, of the starvation, of cruelty, and also of its brighter sides, and of work for the amelioration of the sorrows of mankind than the students who for fifteen years are kept away altogether from the busy world and know nothing of what misery and trouble there is in it, and who will be suddenly flung in the face of all this when they come out. (24) But I am glad to know that some Gurukula students visit distant places of interest in India.

(10). What I meant when I spoke about the begging in ancient days on the part of Brahmacharis was not that it was possible to revive the ancient methods in the modern world, but only that the idea followed by the Gurukula and taken from Manu was incomplete without that other part, and therefore, as a mere question of fact, ineffective at the present day. (25) I personally do not think

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psychologists is that parental affection and fitness to guide the development and unfoldment of the juvenile mind stand in direct ratio to each other. The deeper and the more intense the affection the greater the capability to educate the mind and train the faculties.

(24) Why is Mr. Sri Prakash silent about the innumerable temptations and allurements which confront the young lad with an undeveloped character and an impressionable and plastic mind and oftener than not absolutely ruin him? What would our friend think of a general who advances to the battle field at the head of untrained and undisciplined recruits to fight an army of stalwart men armed with deadly weapons? What would he think of a father who delegates to the youngest members of his family the duty of attending plague and cholera cases?

(25) This comes of confounding essentials and details. Mr. Sri Prakash seems to think that begging was the pivot on

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—I may be mistaken—that boys and youngmen should be so scrupulously kept apart from the bad specimens of humanity. I think studying them is also an important factor of education the knowledge of which may help the students to protect themselves, which would be impossible when they knew nothing of the world and its ways.

(11). About the physique and health of the Brahmcharies I would ask the writer to carefully see the qualifying phrase I used—'*as we saw them*'—saw them on the particular day in June that we went. I was not responsible for all the other days. That day certainly there were many ill in bed, and many with sickly faces—it may have been due to the terrible heat of these days, I do not deny. I am glad to read the statements of others—in the dozen quotations given in the article–that they found the boys in good and robust health. But the quotations belong to 1906, 1907, or 1908. If any quotation could be given for the day (26) we ourselves went then indeed might Lala Aristides fitly dance a war dance of victory over me and triumphantly proclaim to the world that I was one who, 'wilfully twists and tortures truth'! I assure him that it gave me no pleasure to write that many of my brothers were ill and sick. But Lala Aristides has presupposed me to be an enemy of the Gurukula. I was very glad indeed to find that so many other people had the pleasure to see the boys in good, robust health, and I feel that it was our

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which moved the entire system of juvenile training in ancient times. Begging has its uses as we have shown is the Introduction to the Quinquennial Report, but the beneficent results with which it is attended can be produced in other ways which are almost equally effective.

(26) Misfortunes never come single. Not only was Mr. Prakash's guide a funny chap but it happened that the day he visited the Gurukula there was no other eminent man there and thus our claim about the health of our students cannot be substaniated in that way.

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misfortune that we went on a day that so many were ill, and that we had the unhappiness of seeing so many sickly faces looking up from beds on that particular day! The enviably excellent location of the Gurukula should indeed secure good health to its inmates.

(12) I must repeat that I was sorry to see that day so many boys in only strips of cloth forming their lower garments, and I am pleased to find that such was the case only because of the hot weather. Still hot weather requires looser clothes and not the light strips used by the boys. There was no word about the 'deliberate wishes of the Gurukula to keep its boys naked' in my article. If I am "unimaginative," clearly Lala Aristides suffers from the opposite extreme!

(13) But the saddest part of the whole affair is the effrontery with which the gentleman calls me a liar and you, Mr Editor, at least might have endevoured to keep the tone of the journal for which you are responsible, at a somewhat higher level. But it is no wonder that you have failed in this, for are you not included amongst the 'crude products' of an Indian university referred to by Lala Aristides! I find after your name there is a 'B. A.' on the wrapper of the Magazine, and I assume that the degree is of an Indian University! It is just possible that it may be an European degree; if so, I must request to excuse me; but then I would like to ask the writer whether the products' of European Universities are equally 'crude' or not, and also whether the other great and good, self sacrificing workers of the Arya Samaj, like Lala Lajpat Rai and Lala Hansraj, are also crude products or not. Does Lala Aristides really and honestly believe and mean that I purposely invented the story about the 'disconsolate father.'? or is it the pricks of concience that drive him into this furious repudiation. (27) Let him not deceive

(27) This is queer logic! Mr. Sri Prakash while accusing

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himself and so injure his institution. It is the literal fact that while we were waiting from 12 to 3 P. M.—the appointed time for us to see the Gurukula—in an outhouse, a gentleman came there and he began to talk by asking a few questions about us. And as the talk proceeded we learnt he was the father of a certain Brahmachari, and had come to see his son. I quoted his own words in my article. He said in Hindi exactly as follows :—

"To put one's son in there was to hang oneself (*Apane Larke ko yahan rakhna apne gale men phansi lagana hai*) ; and that he had been there for 2 days and nights and had seen his son for just a few minutes. Unfortunately I did not ask him for his name and address, not anticipating such impermeability of mind on the part of Lala Aristides. But surely Lala Aristides will be easily able to discover from the Gurukula registers the name of the fathers of Brahmacharies that visited the Gurukula from the 7th to 9th June 1909—(we ourselves went on the 9th and the father I have referred to had been there for the preceding two days)—and let him write to each one if any said the words I quote, and if any say he did, then let him take steps to make sure that such a thing does not happen again—for obviously, from the instensity of his repudiation, he himself does not wish that such a thing should happen, and as a secondary consequence, let him then also reverse his opinion of me and say so, if his gentlemanliness will permit, in his paper, as publicly as he has uttered the vulgar insult. In the meanwhile if he wishes to ascertain facts in the interests of his own institution, and believes that a member of his Samaj is less likely to be a liar, I can give him a reference to my friend above referred to for confirmation of the occurence. But that

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"Aristides" of questioning his motives does not feel the least compunction in indulging in unworthy insinuations. Physician, heal thyself!

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friend and all others who know me know that I am less likely to deviate deliberately from the truth than any Lala Aristides. (28) Why did he not cap his critique by saying that I wrote down an account of the Gurukula without ever having been there at all? It would be better for him to be a little more calm and tolerant towards others' religious beliefs and ideas and to have a little trust in others' goodness, truth, and honesty and not only in his own infallibility.

(14) I would add that I never imagined the Gurukula authorities to be responsible for the inconvenience we suffered on our way back and I fail to understand how from my article Lala Aristides inferred that I was blaming them for it! It was an interesting and novel experience of an accidental kind, and I thought the readers of the Magazine might be interested in reading about it, and also be warned to take proper care and make proper arrangements for themselves in similar circumstances. The spirit of Lala Aristides may be very well judged from his statement that my "painful experience" was only a foretaste of "that unerring retributive justice" which must wait on &c.'! He is probably repeating Mantras that I should be annihilated! But one interesting problem I would thank him to solve for me before his *mantras* take effect! If 'justice' came to me why did my poor companions suffer that inconvenience—two of them little boys who had gone simply for the sake of going with us—another a member of the Arya Samaj itself who went there with the most sincere conviction that he was making a pilgrimage, and who, on behalf of the party, gave a good substantial cash donation to the institution as we were coming away?! This gentleman, indeed, suffered more than any one else! Perhaps he failed to sing peans of praise in honour of

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(28) We admire this feeling of legitimate pride. Only sometimes it degenerates into vanity. We hope such is not the case in the present instance.

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Lala Aristides! Lala Aristides wants absolute praise but it is good sometimes to see ourselves as others see us! And indeed I see much good also, let me assure the "self insufficient Lala" Aristides (—as he calls me 'the self sufficient Lala" presumably he will rejoice in a title which ascribes him the virtue that is the opposite of my vice!) in the Gurukula and only some defects—such as there must be in all human works—and when I wrote about them, if I had any thought of future consequences at all, it was only that the attention of the Gurukula authorities be drawn to them and they be remedied. (29)

I hope, Mr. Editor, you will kindly see your way to give this letter a place in your paper, with that open tolerance that should be the characteristic of all Editors. But if you cannot see your way to give it room in your pages, you will please, at least, send this over to Lala Aristides for his persual, and return to me. I cannot send this to him directly as I donot know him, and as he has taken care to hide his identily under a famous name! I would request him to very kindly disclose his identity so that all may know him, instead of thus hiding himself, which takes away half of the value of the article, and perhaps shows a little of weakness on his part in the eyes of the General Public.

SEVASHRAM:
Benares.

SRI PRAKASH.

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(29) Mr. Sri Prakash will excuse us if we remark that his power of self—analysis cannot be very great. He is too young to be able to dissect his own states of mind. Human motives are so complex—so many factors enter into the formation of a resolve—that one generally assigns an action of his to that motive which appears to him to be the highest. If his only object was to have certain real or fancied defects removed he could very well gained it by having a long talk with the Principal or if he had no time for that writing to him a long letter. On reflection he will agree with us that airing hasty conclusions in the pages of the organ of a sister institution is a very roundabout way of having doubts resolved and defects remedied.

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THE SACRED BOOKS OF THE HINDUS.

This exceedingly useful series has just completed its Volume I; it deals with the Upanishads and contains translations of the text and of Madhva's commentary as interpreted by his disciple and commentator Krishnacharya. The translator and the publisher have done a real service to the cause of Sanskrit scholarship in general, and to Upanishad scholarship in particular, by showing to the world that the Advaita philosophy of Shankaracharya is not the only one deducible from the more ancient Upanishads.

In view of all this, one's attention is naturally attracted by anything that may be found to be said against the work; specially when this appears in the pages of the "Theosophist," which has always been known to be partial to its devotees; and we understand that the translator is one of these. When I found a review of the work in the "Theosophist" for September 1909, I could not, for the moment, resist the temptation of looking into the work a little more carefully, in order to discover, if there was just cause for the treatment that it has received, which can, at best, be only described as "killing with faint praise." The work must be possessed of sturdy vitality, if it can survive the operation that detects no less than 8 or 10 mistakes or or mis-translations in a single page and a part.

This criticism may be divided into three parts; 1st, criticism of punctuation, specially of brackets; 2nd, verbal criticism; 3rd, pointing out of the mistakes. As regards the use of brackets, there can be no hard and fast rule I

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have my own views with regard to the proper function of brackets in a translation: but I will not quarrel either with the translator or with his Reviewer over this point; every one is welcome to his own opinion; the dictum that the Reviewer lays down, does not seem to have been always strictly followed even by Professor Max Muller whom he evidently regards as a great scholar.*

We now come to the other two points of the review. Apart from minor points, the chief fault that the Reviewer finds with the translation of the *commentary*, (the translation of the Upanishad itself does not appear to have invited the attention of the Reviewer), is that "it is no translation at all, but a paraphrase." With due deference to F. O. S., I beg to point out that it is this craze for a translation that should not be a paraphrase that has deprived most of our translations of their usefulness. It is a patent fact, that if you make your translation very literal (this is what F. O. S. apparently means by a true translation), however much it may prove your own knowledge of the text, it conveys practically no idea of the subject-matter to one who does not know the original. The real purpose of the translation lies in making the subject matter comprehended by one who is unable to read the original. In order to make the translation intelligible, you must try to render the thoughts or ideas, and not the words, into another language. This is all the more so in the case of the translating of commentaries; where a literal translation is almost entirely useless. That this is so, was brought home to me very forcibly when I was translating Kumarila's Shlokavartika, where I found that a literal translation turned out absolutely

*See, for example, Max Muller's translation of Katha Upanishad 1. 2. 15, where he has insterted the word "men" which is not in the original and *not* put it within brackets, nor has he inserted the words "Yama said" within brackets. This is Max Muller's translation of the whole:—

Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Om.'

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meaningless. That I am not alone in holding this opinion, I was glad to find from doctor Thibaut's remarks in his translation of Ramanuja's Sribhashya :—

"The present translation of the Sribhashya claims to be faithful on the whole, although I must acknowledge that I have aimed rather at making it intelligible and, in a certain sense, readable than scrupulously accurate. If I had to rewrite it, I should feel inclined to go even further in the same direction. Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellent to the western reader than literal renderings from technical Sanskrit must needs be in many passages. I am not unaware of the peculiar dangers of the plan now advocated, among which the most obvious is the temptation it offers to the translator of deviating from the text more widely than regard for clearness would absolutely require. And I am conscious of having failed in this respect in more than one instance. In other cases I have no doubt gone astray through an imperfect understanding of the author's meaning. The fact is, that as yet the time has hardly come for fully adequate translations of comprehensive works of the type like the Sribhashya, the authors of which wrote with reference, in many cases tacit, to an immense and highly technical philosophical literature which is only just beginning to be studied, and comprehended in part, by European scholars."

In my own case the holding of this opinion may be attributed to my inherent want of the true "scholarly spirit" which is almost totally absent in us Indians; the same could not be said of Doctor Thibaut, or of Mr. R. Y. Tyrell, a critic in the *Academy*, March 3, 1906, who says :–

"A translator who aims only at reproducing the literal meaning of the words may quite fail to reproduce the

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spirit, and may not bring the reader at all near to the original.....hence paraphrase (the very thing, by the way, that F. O. S. condemns), expansion, compression, even to some slight extent, omission and interpolation are some times requisite to give a more real and faithful impression of a great original than could be obtained from literal reproduction of the very words, clause by clause, and line by line.'

This rendering of the spirit, I confess, cannot be done except by means of what has been called a paraphrase; specially in the case of works that do not profess to have an "esoteric meaning" which cannot be expressed except by the very words used by the "highly advanced initiate."

If then Mr. Vasu has given to the world a "paraphrase" of Madhva's commentary, he deserves the thanks of that wide circle of readers which could not read the original, however much it might detract from his own fame as a "scholar" in the eyes of F. O. S. and such other *savants*. I understand that all contributors to the Sacred Books of the Hindus have been requested to make their translations accurate and at the same time readable by themselves; and not literal and repellent and incomprehensible without the text.

We now proceed to consider the details of the ciriticism of F. O. S. on the translation.

(1) Translation of Mr. Vasu.	Suggested improvement by F. O. S.
They who do not consider any *one* to be equal to Visnu.	They who do not consider any *thing* to be equal to Visnu.

The suggested improvement does not appear to be much of an improvement. Though it is true that "any thing" is the correct translation of the word Kinchit. But perhaps what made the translator use the expression "any

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one" was the idea that if he used the word "thing," it would perhaps imply that it is only *things*—which in its primary connotation implies unconsciousness—that are not equal to Visnu; who may have his equals among conscious beings. This misunderstanding is avoided by using the more general form "any one." "Any entity" would be perhaps a happier expression.

(2) Translation of Mr. Vasu.	F. O. S.'s improvement.
Who know Him to be the Best of All are verily the best of the *devotees* and *Bhagavatas*.	Who know Him to be the Best of All are verily the best of the Bhàgavatas (or *devotees*)

The change of "and" for "or" would certainly be more accurate.

(3) Translation of Mr. Vasu.	F. O. S.'s improvement.
Visnu *has been* sung everywhere.	Visnu *is* sung everywhere.

There is not much difference here. The Vedas, etc., in which Visnu is praised were composed in the past, and so *has been* is true to the sense. Specially as the text does not refer to any 'singing' in the present.

(4) Mr. Vasu's translation :—

"Those who know that the Brahman alone has been taught in the beginning, middle and the end of these books get the grace of the Sabda-Brahman."

F. O. S. suggests no better translation for what has been translated as "get the grace of." The Commentator Krishnacharya explains it "Puritakanksam bhavati." From what the Commentator says the sense appears to be as follows :—

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"The Sabda-Brahman–Brahman in the form of words —appearing as it does in the five forms of the Rig Veda, Yajur Veda, etc., etc., becomes wholly intelligible, to only those persons, who realize that Brahman alone has been taught in the beginning, etc."

This is how I have understood the commentary; but if Mr. Vasu renders "Prashamyati" or "Puritakansam Bhavati" as "being propitiated"—which is what is meant by people "getting the grace of"—we cannot quarrel with nim.

(To be continued).

GANGA NATH JHA.

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NOTES.

INDIAN ASPIRATIONS AND EUROPEANS.

It has become the fashion now a days to denounce Europeans resident in India as inimical to the legitimate aspirations of educated Indians. It is even argued in some quarters that every Englishman must needs be our enemy and must place obstacles in the way of our advancement for the simple reason that he belongs to the ruling caste. Practical experience, however, demonstrates effectively the folly of indulging in sweeping generalisations and indiscriminately condemning whole communities. In November 1907 we received a letter from a European educationist. An excerpt from that letter will show that many members of the ruling race are our sincere well-wishers and that it is almost a sin to keep up an attitude of unnatural suspicion and sullen hostility. Suspicion breeds suspicion and sometimes the most generous hearts grow cold if they are surrounded by the chilly atmosphere of unreasoning suspicion and stupid haughtiness. Wrote our friend :—

"*Placed as I am amid educational problems and activities, it is a pleasure to me to be in touch with one, like yourself, who represents high educational ideals. I fancy that your work must be, in a way, pleasanter and more stimulating than mine in Government service, as you and your colleagues are the architects of your own success and failure, whereas everything in a Government College is ordered according to official rules and regulations.* But still there is a great deal to be done, and there is no kind of educational work in which ideals have not a place. Sometimes, in one's despondent moods, one feels that it is no use having ideals and that the humdrum, careless existence is after all simple and less worrying. But I am glad to say that this is never a permanent mood. Although the more one hopes to achieve, the greater and more frequent one's disappointments are likely to be, yet

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human nature cannot get on without aiming, in some way, at what is difficult or even impossible. Coleridge once said "if I believe a thing and find another man to share my belief, the strength of my belief is not doubled but increased a thousand fold." *In the same way, when I write to you, I feel that you have the same sort of ideals about young India as myself, and consequently my belief in the possibility of achieving some of those ideals becomes vastly stronger than if I were left to myself.*

"I find that in India the air is full of ideals, especially among young men. There is no need to try and excite aspirations in most students, because they are there already. All that remains is to try and find practical outlets for these ideals and to organize what we must all consider to be a very powerful and healthy force. When that spirit is unrecognised or suppressed, it turns into wrong channels.

* * * * * * * * * * * * * * * * * * * *

I think, of course, that the time is soon coming when great changes will have to be made. But these changes will only immediately concern the elder men and the leaders of the community. Youngmen in no country can hope to take a personal part in governing. That must be left to their elders. The question which concerns those of us who have to do with education is—what can we do for the boys and youngmen? They are just as full of aspirations as the others and the eagerness and enthusiasm of youth is a most precious force which ought surely to be utilized. At present it is utilized only in a negative way. *To be in perpetual opposition is often to waste chances of useful action. To want everything is to court disappointment. Especially to make fundamental political changes the only condition of being active is to ignore the fact that political changes are the slowest of all changes to arrive and of all the most grudgingly given. It seems to me at present that there is a tendency to do nothing until political changes arrive. It amounts practically to saying "give us this and that, and then we will do something."*

"Now, in my opinion, a great deal can be done *now* which would immensely increase the respect in which Indians are held, and help them to the attainment of their more remote aspirations, if they would look about them now and start doing things on their own account. There is a great deal to be done and if we could only instil into the minds of students and young men that here is a chance of showing what they are made of and of proving their worth, I am quite sure

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that all this splendid spirit, which certainly exists amongst them, would produce astonishing results. There is nothing in this world which cannot be achieved by enthusiasm; and in India we have the enthusiasm all ready and only waiting to be used.

"My idea, which I can only give you in broad outline at present, as much consultation will be needed in order to fill in details, is that it would be possible to organise a gigantic "Servants of India" Society among the Schools and Colleges of the country. The object of it would be to bind all the young and enthusiastic spirits, who were willing to make some sacrifice of self, together in the service of the country. They would pledge themselves to do their utmost to help on all worthy causes and to give themselves up, as far as circumstances allowed, to every kind of enlightened and philanthropic work. To give only an instance or two, during the vacations, or even during term time, supposing there were famine or an outbreak of plague, it would be possible for students in the district to do a lot in the way of collecting money and relieving the suffering. They could be organized into bands and sent out to do what they could. Then again a movement of this sort would soon make larger ideas of National Education feasible, if graduates belonging to the society would give up some of their time to teaching or taking steps to raise money and in general ways to set the thing going. Again, there is much talk about giving elementary education to the lower classes. At present every one is waiting for Government to take the initiative. I should like to see every student, during his vacations, teaching for a couple of hours a day in his own village. An organization of this sort could also make it part of its work to fight against social vices, to educate people up to higher ideas and to do their utmost to get rid of centres of vice. It could start a campaign, for example, against the drinking which is becoming so prevalent all over India. *Then again it could encourage the spread of the study of Hindu religion and philosophy. It could organize lectures and enlist the services of learned and saintly men as instructors—and so forth.*

"In the middle ages in Europe knight-hood constituted a kind of caste, the object of which was to live "without fear and without reproach" and "to go forth over the world redressing grievances." In those days there was a strong spirit of adventure and romance, coupled with high ideals, and the ideal of knighthood, at its best, was an exceedingly lofty one. In India we have, in thousands of boys

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and young men of high character and ambitions, the same kind of spirit, which shows itself all round us. There is becoming less and less of that slavish spirit which puts up with the inevitable and does not strive to rise above the present. In other words, circumstances favour the institution of an order amongst young Indians, corresponding to that of knighthood, by which they would be pledged to lead pure and a upright lives, to be willing to sacrifice themselves, and "to go forth over the world redressing greivances." This would add a new stimulus to education, it would kindle the ardent spirits to do their utmost and would give those, who at present have little opening in life, an opportunity of splendid activity. It would also give them experience of the world and would open their eyes to many things of which they are at present unconscious.

"At present, as we all know, the Indian student has little to look forward to form a worldly point of view. Professions are over crowded and, at the most, he can only hope for a dull and uninspiring career in some office or at the Bar. This produces a feeling of pessimism and pessimism leads to inertia. Instead of sitting still and bewailing the lack of opportunities, it would be a glorious thing if the young men of India were to take things into their own hands and embark on a career which would have in it all the charm and romance of past times.

"I have no doubt that there are countless youngmen who would not mind a little self sacrifice. In fact, for a person inspired by ideals, self-sacrifice is an additional incentive. In the case of those, whose circumstances made it imperative for them to earn some kind of a living and to take up a profession, there would still be opportunities of useful work in their spare time. I look forward to a time, if my ideas can only be realized, when every educated young man will be doing something, however small, for his country. *In no country is there more to be done than in India. In no country is there a truer spirit of idealism or a greater anxiety to do something useful. Finally, looking at the thing from the external point of view, we must remember that the chief enemies of Indian progress are those who consider that Indians are a servile, useless race, without any power of initiative, who will never do things for themselves, but who always require Government or other external agencies to do them for them.* You have no idea how much a noble and spontaneous movement of this sort would affect public opinion in Europe. After all, human nature

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is the same all the world over, and every one is bound to feel admiration for philanthropy patriotism and self sacrifice.

"What I wish to propose to you, therefore, is that those who are interested in Indian education and have faith in the possibilities of young Indians should help me to organize something of this kind. Each school and college would be a centre, under its own officer; and subordinate officers could be selected from the students themselves. In case suspicion should rest on any thing suggested by an Englishman, it would be better to leave my name out of the thing altogether. But there are enough men of ideas and enthusiasm among Indian teachers to set the thing going.

"What I should like to see is an organistion of this sort spread all over India. *It would do a vast deal to revive the ancient ideals of education and to encourage true patriotism. One thing is essential, that it should be put on a religious basis. The boy who joined the society would be taking a very solemn pledge, in fact offering himself to the divine service. He must not be allowed to enter in a light spirit with a view to excitement or any thing of that sort. He must be prepared to undertake willingly any duties which may be imposed upon him by the superior officer, and also to live a blameless life himself.*

"The objects of such a society, which might very soon become a great force, would be, according to my conception:—

(1) To organize and turn to useful purposes the high spirit and unselfish enthusiasm of young Indians.
(2) To find work for them in any direction in which philanthropy and education are needed.
(3) To bind the whole of young India together in a common cause.
(4) To give a definite ideal and meaning to college life, which should be looked upon as a preparation for service of one's country; also to start such service *while at college*.

"Among the necessary rules would be:—
(1) To live the kind of life which would be a stimulating example to those less favourably placed.
(2) To consider oneself as given up to the unselfish service of of a divine cause.
(3) To give implicit obedience to one's superior officers.

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(4) To do one's utmost to promote every intellectual, social and religious movement which would tend to benefit and uplift India ".

We have not heard from our friend since a long time, but we have reasons to believe that he has done something to give his scheme a practical shape. If there were many Englishmen like him and if hauteur and insular uppishness were less in evidence among our rulers the present estrangement between the rulers and the ruled would be diminished considerably. Competent observers are of opinion that the problem which is, at the present moment, taxing the resources of British statesmanship is more racial than political. Who can deny that there is an element of truth in this contention?

The Punjab Hindu Conference.

The Punjab Hindu Conference— which with its fancy constituencies, delegates elected by anybody or nobody, and resolutions which must be carried unanimously and by acclamation is but a sorry caricature of the Indian National Congress—held its first session during the Dussehra holidays. An *outward appearance* of unanimity had to be kept up for it is an admitted fact that there is no real unanimity on social, religious, and political questions among the Hindus. Hindu society can hardly be called a social unit—an organic growth possessing mutual adaptability of constituent parts and the capacity to work as one distinct existence. It is a conglomeration of warring, jarring and mutually antagonistic elements. Take the questions of religion. Atheists, pantheists, polytheists, animists, fetish-worshippers, Vami epicures and Vaishnawite puritans all sail under the cosmopolitan flag of Hinduism. As regards social questions the anarchy is still more bewildering. The Brahmo who marries wherever he pleases and dines with whomsoever he likes is as good a Hindu as the person who is excommunicated if he marries outside the limits of caste or eats food cooked by his own sister. The organisers of the Conference bent as they were on a show of unanimity had no alternative but to draft resolutions couched in ambiguous language which could mean anything or

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nothing. The extinction of the Hindu race was to be averted not by the abolition of early marriage—that was too sensible a suggestion to have been swallowed by orthodox delegates whose creed consists of only one article of faith which is "negation of all progress and reform"—but by taking wholesome food. The question as to what wholesome food meant was to be decided by every delegate according to the dictates of his own conscience or the demands of his fancy, for any attempt at specific recommendations would have brought about a fight between teetotallers, moderate drinkers, devotees of Bachhus, and sellers of wine; as also between fleshists, vegetarians, and Jainis. The depressed classes were to be treated better, but all references to the modes in which their condition was to be improved were wisely omitted—for then the Aryas, the Snatanists and the extreme Snatanists, who regard the touch of some of their "Hindu" brethren as pollution of a worse type than contact with a beef-eating Christian, would have quarrelled among themselves and thus marred the absolute unanimity for which the leaders had labored so hard. The lot of Hindu widows was to be improved is some miraculous fashion—"How" was a thorny question and whoever dared talk even with bated breath of the education or remarriage of child-widows was a marplot who observed only superficially and lacked imagination, intellect, philosophic grasp, historic sense, and analytic power and knew not how to pile high without digging deep. But the fun of it is that even these colorless resolutions were dropped on the ostensible and convenient ground of "want of time" but really because a stump-orater threatened that if these resolutions were carried he, perched on the parapet of the fortified castle of "Sanatan" Dharam, would throw a stone with such fatal aim that the glass house constructed with so much care amidst a flourish of trumpets and so much booming by those that had attended the "birth pangs" and "parturition agonies" of a reincarnated race would be shattered to pieces and the "adolescent consciousness" of the Hindu race would die out. Regarded as a counterblast to the mischievous activities of the Moslen League the conference may serve an admirable purpose in the opinion of a school of Hindu political thought. But then it should confine itself to the thrice-blessed task of sending up memorials and petitions, presenting addresses to incoming and outgoing Viceroys, organising All India Deputations and, last, though by no means the least, sending wires to Anglo-Indian papers. When will our people understand that nations cannot be raised by "flamboyant" eloquence, and 'resolutions' carried *conamore* but only by educating the conscience of the people and building up their character, and that

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Religion alone can furnish driving power and motive-force for the onward march of communities and countries.

THE PATIALA ARRESTS.

The event which has convulsed educated Punjab with commotion and set the tongues of innumerable quidnuncs in the province wagging is the sudden arrest of about 100 respectable men—most of whom are Arya Samajists—at Patiala under section 124 A. The arrests were effected in a most dramatic manner probably with a view to the production of fine artistic effect. Among those arrested are such universally—respected and saintly men as Rai Jowala Prasad Executive Engineer President Arya Samaj Patiala, Lala Nand Lal Accountant Vice President, Lala Lachhman Dass Headmaster Secratary. Their co-religionists refuse to believe that they can have been guilty of sedition. They are men who, all their lives, have never dabbled in politics. Their sole ambition has been the devoted service of the church to which they belong. It appears that the trial will end in a fiasco like the Midnapur imbroglio and the Etawah Forgery Case. Mr. Warburton who, it seems, is Inspector General of Police and District Magistrate rolled into one is carrying matters with a high hand. He has disobeyed the express orders of the High Court in the matter of releasing one of the accused on bail. This leads some people to suspect that there is a skeleton in the cupboard. We hope that the youthful Maharaja who has a reputation to lose and a character to maintain will see that absolute justice is done in the case and that if, as Dame Rumor says, an infernal plot has been hatched by an intriguing and designing clique with a view to obtain laurels for some prominent official; the tangled skein will be unravelled and the offenders brought to book. By the way, we may remark that the irregularities that are being tolerated and condoned at Patiala would have ended in the ignominious dismissal of the offending persons in British territory even under the Fullerian *regime*. This is *swaraja* with a vengeance.

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THE ANTIQUITY OF VEDIC CIVILIZATION.

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It is claimed by the Arya Samaj that the Veda is eternal. European scholars pooh-pooh this belief. Mr. Tilak in his epoch-making work the "Orion" demonstrated with the help of astronomical-evidence that some of the ancient classical works which declared the Veda to be eternal could not have been composed later than 8000 B. C. Antiquity was also claimed for Vedic Civilization. The following from the *Subodh Patrika* will show that further confirmation of Mr. Tilak's theory has been furnished by excavations in Asia-Minor:—

"About the same time as Mr. B. G. Tilak was writing his famous book "The Orion," in which he claimed great antiquity for Vedic culture, Prof. Hermann Jacobi who is now Professor of Sanskrit at the University of Bonn and is one of the most eminent Sanskrit scholars now living, claimed from certain astronomical argument a similar age for the civilsation of the Vedas. His views were strongly defended by Buehler in the Indian Antiquary of 1894 and are even now accepted by great scholars like Barth and Winternitz. But several others among whom Oldenerg mnd Whitney were prominent, attacked Jacobi's arguments with great vehemence, but without much reasoning simply saying that the power of astronomical observation in India could not then have been particularly reliable. Mr. Tilak who naturally sided with Jacobi, wished to enter upon a compaign against all their opponents; but Mr. Jacobi told him that the discussion would have no definite result unless some unmistakable evidence, as e. g. by excavations in ancient sites in India, was forthcoming showing the great antiquity of the Indian civilization. As yet such evidence has not been supplied by the Archæological Department of India, but it has come from a quite unexpected quarter. The excavations in Asia Minor at Bhogazkoi during 1907 have brought to light a document of the time about 1400 B. C. It mentions the gods worshipped by the people of Matani (Northern Mesopotamia) among whom we find the names of Mitra, Varuna, Indra and the Nasatyas (Asvin). These gods not only occur in the Rigveda, but they are grouped together precisely as we find them grouped in that book. It appears therefore, quite clearly that in the 14th century B. C. and earlier, Vedic gods were worshipped in Northern Mesopotamia. The tribes who worshipped them must have come there originally from some province near India under the influence of the Vedic civilization (Prof. Jacobi think it to be eastern Persia.) and they must have migrated to the West only after this civilization had reached its perfection."

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Dewali and Rishi Utsav.

The combined festival of Dewali and Rishi Utsav fell on the 12th November. It was celebrated in the Gurukula in a befitting style. On the 11th an extraordinary meeting of the Sahitya Parishad as held in which papers dealing with the manifold aspects of the .fe of Bhagwan Dyanand were read by Professor Ramdeva, Mr. Mukhram B. A., Br. Harishchandra, Br. Indarchandra, Br. Brahmdatta and others. All these papers have been printed in the Satya Dharam Pracharak—an Aryabhasha weekly edited by Principal Munshi Ram. On the 12th a meeting was held in the evening. The offg. Principal, Professor Balkrishna M. A., was in the chair. Songs in praise of Mahrishi Dyanand were sung and Professor Ram Deva and the chairman delivered short speeches suited to the occasion. Some Sanskrit verses composed by students of the highest class were, also, recited.

The meeting came to a close with the singing of *arti* and the recitation of *Shanthi Path.* At night time the buildings were illuminated and there was a feast.

The Winter Session.

The college and the school opened on the 2nd of November for the winter session. We are glad to note that almost all our colleagues and most of the Brahmacharies are in the enjoyment of excellent health. Professor Gupta and Mr. Govardhan, our energatic

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headmaster, are pernaps the only exceptions. Professor Gupta though an athlete having the thews of a wrestler had had an attack of remittent fever which has considerably reduced him. Mr. Govardhan came back to us with the remnants of fever caught elsewhere. Both of them have, however, completely recovered now. The work of the college and the school has commenced in right earnest and it is expected that our boys will now make up for all past deficiencies and that the institution will show excellent results on the occasion of the next annual examination.

Principal Munshi Ram.

It pains us extremely to have to annunce that Principal Munshi Ram's health has again been seriously affected by the drain on his physical and mental energies. He is so overworked and the work that he has to do is of so manifold a character that only a man of his iron-clad constitution and strong will could have borne the excessive strain for a period of two decades. The heart felt sympathies of his loving brahmcharies and humble colleagues are with him in his hour of trial. Tender and sweet memories were awakened when his commanding figure was missed on the happy occasion of Dewali and Rishi Utsav festivities. May the Divine Father restore him to health and strength and spare him for many a year to protect the infant institution founded by him—which is an imperishable monument of his strenuous labours in the cause of the Holy Church—from dangers from within as well as from attacks from without.

Some Distinguished Visitors.

Lala Ghasi Ram M. A. LL. B., Pdt. Ganga Prasad M. A., Babu Braj Nath B. A., LL. B., Mr. Radhika Narain Executive Engineer, Rai Shiv Nath Executive Engineer and many others visited the Gurukula during the past month and were much pleased with what they saw. The following extracts from the Log Book speak for themselves.

(1) "We had the pleasure of visiting the Gurukula Academy and the chief superintendent very kindly allowed us to put a few questions to the students of the 10th, 11th & 12th classes. A few questions were put to them in Psychology, History, Political Economy, Logic, Chemistry and English. The answers which they gave were very intelligent and showed that the Brahmcharis knew their subjects very well and took an intelligent interest in their work.

....

....

We may here distinctly say that when we requested the Chief Supdt.

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to allow us to examine the students our request was gladly and readily granted and it was solely due to the short time at our disposal that we were not able to examine the students more thoroughly

GHASI RAM M. A., LL. B.,
VAKIL MEERUT CITY,
21st October 1909.

PIARE LAL B. A., LL. B.,
MUNSIFF OF ABBARPUR,
Dist. Cawnpore.

BRAJ NATH B. A., LL. B.,
VAKIL MORADABAD,
21st October 1909.

(2) The arrangements for the accomodation of students, the care taken to impart a sound physical intellectual and moral education to them, and above all, the novel system on which all this is based interested us greatly and all that we can say is that this is a model institution and we wish there were more institutions like this to train up our boys in this fashion.

PROVASH CHANDRA DE M. A.
SATISH CHANDRA MUKERJEE M. A., B. SC.,
DEMONSTRATOR OF CHEMISTRY,
PRESIDENCY COLLEGE,
Calcutta.

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